Volume XXXIV JULY, 1959 *Number 3*

The Alumni Bulletin

Bangor Theological Seminary

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The Call to Reappraisal — *Frederick W. Alden*
The Sailor, the North and the Needle — *Mervin M. Deems*

Seminary News, Alumni Notes, Book Reviews

THE SEMINARY OPENS ITS 144TH YEAR

SEPTEMBER 20, 1959

September 20, 21, 22—Orientation Days for entering students.

September 22, 4:00 p.m.—Dedication of the new Moulton Library. Address by the Reverend Clarence W. Fuller, Chairman of the Board of Trustees.

September 22, 8:00 p.m.—Opening worship service in the Chapel. Address by President Frederick W. Whittaker.

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXIV JULY, 1959 *Number 3*

THE CALL TO REAPPRAISAL

By FREDERICK W. ALDEN

(Dr. Alden, Minister of the New Hampshire Congregational-Christian Conference and a member of the Seminary's Board of Trustees, gave this address at the Graduation Exercises June 2, 1959.)

I want to count myself among those who deeply and truly love the Church. I have lived in intimacy with the life of the Church for the past fifty years. I acknowledge freely that I owe the Church an immense debt. There was first of all the church of my people where at least four generations of us worshipped and served. This church opened to me the realization that the Church was in history for the guidance and support of men in the common ventures of life. There was the church of my youth. This church taught me my ABC's and went on from this to impart to me the language of faith. This church brought me up and won from me commitment to Christ. Later churches have given me the opportunity of following my calling for the past thirty-one years..

I

Because I am in the Church, aware of its strength and weakness, I take my place with those who believe a call has gone forth to reappraise the Church. I hold that the Church has to find itself anew in relation to each age. I share the common dread that the Church live unto itself alone. I join, therefore, with those who feel that the life and program of the Church should come under constant scrutiny and be subject to recurring appraisal. In this I welcome the aid of those theological discussions which here and there put down their finger and say: "This is the Church." I read with interest the work of the study groups of the World Council of Churches, particularly as they attempt to analyze the nature of the Church. I seek to digest such a volume as that of Stephen Neil with its basic thesis that the Church is what it has done.

More than this I welcome the questions of the rank and file who ask: "What should the Church be doing?" And above all I have answered requests from those who want help in defining the present day function of their church.

II

At this point I remember the words of Professor George Moore of England. He talks somewhere of the universal search for answers, giving as examples those answers which are sought in the varying humanistic studies which have made this survey. Professor Moore goes on to say: "But it is more important that first

of all we ask the right questions before we seek the right answers." The right question here is: How does the Church find itself in this present day?

The Church finds herself first of all in relation to her history. She has lived, wrought, suffered and striven, so that history places a scale in the hand of the Church. The scale has an eye, a beam and balancing pans. Into one pan she puts the weights which have been fashioned out of her experience; the weight which comes from a vision of what might be, the weight which comes from the findings of experience, the weight which comes from expectations of next steps. Ours is to see again what has to be put in the other pan to equal these weights and to make the scales balance.

As a member of a national committee in the town and country field I was engaged in one such effort a number of years ago. The functions of the Church were broken down into buildings, organizations, finance, leadership and outreach. Against each of these functions, questions were asked intending to indicate what the local church, being weighed in such balances, lacked and what needed to be added in order to balance the scales. Through the responses which came to us we discovered how far short the Church came in the proper discharge of its responsibilities in worship. We had reports of redecorated chancels and of conventional use of cross and candlesticks. We had reports of "improvements" beyond the ritual; even elements of the passing show were added. From such study we gathered that the scales were still unbalanced, that in the matter of the proper discharge of worship responsibilities the Church was weighed in the balance and found wanting. We found that what had to be added to the balance was a conception of worship requiring concentration, response, discernment and labor.

We found likewise the Church to be deficient in the discharge of nurture responsibilities. We ministers are prone to forget that we occupy a privileged position as the result of having been through a rigorous process. If we want people to stand where we do, we must take them through a like process. This means adult education in the Church. We found it was enough to take them inside the doors of meetinghouse and then leave them to m their own way to the heart of the matter wh is represented by the open Bible, the cross the communion table. Weighed in the bala we must put in those elements which will b us up to the standard, redressing the scale balancing it.

In the second place, the Church must itself in relation to the world. Where Church takes up her stand either in the clo or "where cross the crowded ways of life determinative. I remember reading churches' explanation of what happened to missionary enterprise in China. I remem that one reason given for the failure of Church was that the missionary inherite compound, a walled-in area with locked g where he might retire to a life different wi than the life outside. Here was identifica with qualification. The Church is always danger of shutting itself away, of being mured behind walls and gates. It is alway peril of carrying on its life in a vacuum of relationship with the twentieth century, in relation to the eighteenth or the eighth. Church is exposed to the temptation to ig the signs of the time.

In contrast we must never forget the cou which bids us to do our thinking, our pray our planning within sight and sound of field of responsibility. Because of this rea tion the Church talks much today about covering contact with territories lost to it speaks of resuming conversations with world which have been broken off and of essential need of repairing lines of commun tion which have been destroyed. Because of the Church pictures itself as a listening set up in the midst of alien territory reall hear what men are saying and to take t testimony.

Is it true as Auden says that the ave man waits for a call from long distance, w to hear himself summoned and never is? I true that the modern man is the hollow whose life is emptied of meaning, reduce zero? We shall know the answers only i

place which defines these problems for
. enables us to find our mission "where
he crowded ways of life."
lly, the Church must find itself in con-
re-examination of what the gospel is. In
irties I began to receive letters post-
l Albania from one Phineas B. Kennedy.
e inquiry and found my church people
him and the Albanians in the community
him. He had gone out as an American
missionary and when support for his
was withdrawn, Mr. Kennedy stayed on
ote the rest of his life to carrying for-
his devotion and labor for the Albanians.
e masthead of his stationery there were
ords: "Put in trust of the Gospel." Here
man who laid such hold on the mean-
d demands of the gospel that the gospel
ued to direct and hold him when reason-
upport was withdrawn.

need this constant reminder that we
to repossess for ourselves the historical as
amine the Bible. We must ask ourselves
God has done, what mean the events
ave taken place. Beyond this, however,
ave to determine the relevance of this
to our day and time, the "repeatability"
of these events. There is no point to go-
own to men in battle unless we have
ns to put into their hands. There is no point in analyzing men's emptiness unless we are prepared to dispense to them the Bread of Life. Fragmented, they need wholeness; ground into nothingness, they need to know that they are precious in the sight of God, that their aspirations have been planted there by God, that the presence of their hungers bears promise of fulfillment.

For a number of years now I have been a member of a Religion and Health Group made up of physicians, psychologists, social workers, nurses, ministers. One by one and bit by bit this group has helped to define the human problem: the problem of lovelessness, of guilt and of pride. With this definition we have been led to the edge of the abyss down which either we fall into nothingness or over which we make the leap of faith.

The Seventy are being sent out again in this Commencement, sent out as sheep in the midst of wolves. They have no purse, no script, no shoes. They take along only what their eyes have seen, what their ears have heard, going into every village and town to help the churches to find themselves, to weigh themselves in the balance, to take up a stand "where cross the crowded ways of life" and to take fresh hold on the gospel. God go with them and may they ever abide in his Love.

THE SAILOR, THE NORTH AND THE NEEDLE

By MERVIN M. DEEMS

(The Dean preached this sermon at Baccalaureate during Graduation week-end, M 31, 1959.)

FOR a period of nearly thirty years Emily Dickinson, the poet, had a great and good friend, Thomas Wentworth Higginson, to whom she turned for encouragement and advice. In one of their many interchanges of letters she has this sentence:

"The sailor cannot see the North, but knows the needle can."

I

Have you ever thought how like sailors we ministers are? Very like. Let me cite two similarities:

First, *responsibility*; for those on board and for the ship the sailor is responsible. And the minister? Responsible for all with whom he comes into contact, and for the ark of salvation, the Church. This is precisely what makes the ministry the awesome calling it is.

Our times help to reduce the sense of responsibility. We are numbers, not names, whether in war or peace. We are grouped according to the products we buy or consume, but always grouped. The Organization Man belies his title—he is not man, but a class. The Man in the Gray Flannel Suit remains just that,—a faceless, unidentifiable suit, however neatly pressed. This week's *New Yorker* shows a Senior in graduation garb, but with no face. Think how many across this land in high school, college, Seminary and other graduate schools are graduating now. But I dare say, this makes no impression upon you—what you say to yourself is *I* am graduating. For the moment, it is the all-important *you*,—and you as a person and not as one of so many graduating this year.

Not, then, as a minister, how many calls you have made in a month, or a year, but has *someone* been deeply comforted, has *someone* felt a shift of burden from his shoulders to yours, has some young person at last begun to see that these precious truths of the B are still God's word to us today?

In so many ways the individual is b obliterated, even from consideration. S weeks ago in a national magazine, an e called attention to what the press was sa about the Fall-out. As you know, opinio even expert opinion—differs on this. But writer had said that at worst only a few w die or be mangled for life as a result of tests. The essayist quite properly pointed the crassness of that judgment by saying the few are too many! You see how easily, how devilishly, we can fall into a pattern thinking that out of the billions inhabiting planet a precious few do not matter. But very words stop us, even the few are precio at least in God's sight! So then we H jumped from the cure of a soul in a paris our responsibility—to the care of souls, H ever few or neglected, in a world whose fused thinking would deny that they matte —no less our responsibility.

One thinks of the Scriptures here—eloq in names and acts of individuals. To be a people of Israel—but, an Abraham, M David, Isaiah, Amos, Ezra. And later, the ple were scattered (scattered by many of very things that pull *us* apart: misplaced fidence in possessions that do not last; ur faith in political plans; frustrated trust armaments) as sheep not having a sheph but the Shepherd knew each one who nee help,—as an individual, as a person. A b *man* (not the blind) was made to see, woman who was a sinner, forgiven. One the impression that Jesus looked at the pe and into the person and said, *You* are a c of God,—and because you are you can g peace. Boris Pasternak calls Christiani "The mystery of the individual."

The seaman on a great ship, an o liner, has his special duty, his hours on wa

he sailor of a tiny craft has everything
. Perhaps you and I are nearer that.
, therefore, the smaller the parish, the
r the responsibility. No wonder we are
by it, and feel inadequate to it.

ere is another similarity between minis-
and sailors: loneliness. The tales of the
nd the chanteys sung echo the everlasting
ry and loneliness when deep calleth unto
And *we* are lonely, too:

God pity all the lonely Folk
With Griefs they do not tell
Women waking in the night
And men dissembling well.

ow heart-rending it is to see people re-
ng to anything, because they cannot bear
e alone. Even noise, not making sense, is
companionable than silence.

t our loneliness is on a deeper level. For
and I know that man at last and at best
eart-hungry, lonely. And we are too,—
are not supposed to be.

this why even ministers crack up—be-
e seeing the demonic world and knowing
elves to be so patently powerless, we ask,
could we not cast it out? Are there no
s when all alone we, too, cry—"and
nly I am left, and they seek my life to take
way." No times like those, for whatever
e?

.—'Tis not what man Does which exalts
him, but what man Would do!
the King—I would help him but cannot,
the wishes fall through.
ld I wrestle to raise him from sorrow,
grow poor to enrich,
fill up his life, starve my own out, I
would . . . Oh speak through me now!
uld I suffer for him that I love? So wouldst
thou—so wilt thou!"

II

The sailor cannot see the North . . ." And
her can we. Let the North here stand
what we want for man and for ourselves,
the best of all spiritual senses. Would we
it the reign of God in the heart?

When his ship was becalmed in the Straits
Bonifacio, John Henry Newman wrote:

"Lead, kindly light, amid the encircling
gloom . . .
Keep thou my feet; I do not ask to see
The distant scene: one step enough for
me."

One of the grave dangers of the ministry is the presumption that because we are God's men, we are God. What *we* define as religion, is religion; what *we* call Christian, is alone Christian. But man never sees completely,—"the sailor cannot see the North." I have lived through two periods of optimism. I well remember those halcyon days after the hatreds of World War I died down. And now, many of you remember ten years ago, twelve years ago after the second World War. At the unveiling of the Memorial to the Unknown Soldier in Arlington—a poem entitled "In Flanders Now" was read—as answer to Colonel McCrae's well-known "In Flanders' Fields." The last four lines go like this:

> "Rest you in peace, the task is done,
> The fight you left us we have won,
> And peace on Earth has just begun,
> In Flanders now."[1]

And in the anthology introducing that poem is the sentence: "As we read the poem now in the aftermath of another world war, it awakens many conflicting emotions that search our hearts." Indeed it does! Where have those ideals gone? Does anyone here this evening believe that missile can cast out missile any more than Satan can cast out Satan? Keep this in the larger reference that "the sailor cannot see the North"—yet must keep on sailing!

Who of us has not known what it is to be out of grace? Anne Lindbergh says:

> "Most people are aware of periods in their lives when they seem to be 'in grace' and other periods when they feel 'out of grace' . . . In the first happy condition, one seems to carry all one's tasks before one lightly, as if borne along on a great tide and in the opposite state one can hardly tie a shoestring. It is true that a large part of life consists of tying the shoestring, whether one is in grace or not."

And the Bible knows this. After the recitation of the heroes of the faith—or some of them,—in the 11th chapter of Hebrews the significant words follow: "and all these though well attested by their faith, did not receive what was promised (how like us!) since God had foreseen something better for us, that apart from

us they should not be made perfect." So "we walk by faith, not by sight."

III

"The sailor cannot see the North, but knows the needle can." And this means that you and I sailing uncharted seas, not seeing ever the accomplishment of our highest hopes, yet having to keep on sailing, turn to God. "Jesus knowing . . . that he had come from God and was going to God, rose from supper, laid aside his garments and girded himself with a towel . . ." Life lived in *that* kind of a round-trip reference always makes a difference. Do you want to know what the call of the ministry is, as one of you Seniors asked some weeks ago? It is that! So you feel your responsibility and your loneliness and you cannot see the North—Ah, but the needle can. For

> ". . . we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us."

This is where the needle always points! Wh more can you ask?

"Now to him who by the power at wo within us is able to do far more abundan than all that we ask or think . . ." That is North which the needle knows. Steph Spender says:

> "I think continually of those who w truly great.
> Born of the sun they traveled a sh while toward the sun
> And left the vivid air signed with th honour."

Well, at least we can do that.

"The sailor cannot see the North, but kno the needle can."

"Jesus knowing . . . that he had come fr God and was going to God . . ."[2]

That is the beginning, that is the promise, t is the commitment, the journey, the destinati That is the tension and the torture and glory.

1.—By Edna Jaques in **Masterpieces of Religi Verse**, edited by James Dalton Morrison, reprinted permission of Harper and Brothers, New York, 194

2.—**Masterpieces of Religious Verse.**

SEMINARY NEWS

THE 140th ANNIVERSARY WEEK BACCALAUREATE SERVICE

The 140th Anniversary Week exercises opened with the Baccalaureate Service in the chapel at 7:30 P. M. on Sunday, May 31, 1959. The order of worship follows: Invocation, the Reverend Arnold W. Hearn, A.B., B.D.; Scripture Reading, the Reverend Andrew Banning, Th.D.; Prayer, the Reverend Burton H. Throckmorton, Jr., Ph.D.; Sermon, Dean Mervin M. Deems, Ph.D.; Prayer and Benediction, President Frederick W. Whittaker, Ph.D. The Baccalaureate Sermon given by Dr. Deems is published in this issue of the *Bulletin.*

TRUSTEES MEETING

The annual meeting of the Seminary Bo of Trustees was held on June 1st. The R erend Clarence W. Fuller, '37, minister of First Congregational Church, Melrose, Ma was re-elected chairman and the following w also re-elected to their respective offic Charles F. Bragg, 2nd, of Bangor, treasu Dr. Cornelius E. Clark of Portland, secreta and Franklin W. Eaton of Bangor, bursar.

The trustees adopted a budget for the n fiscal year of $168,413, an increase of appr mately ten per cent over the current year. trustees accepted with regret the resigna

he Reverend Doctor Walter Amos Morgan member of the Board after thirteen years devoted service. The Reverend Richard F. er of St. Albans, Vermont, who has been a ber of the Board for twenty-four years recently resigned after establishing an ptionally fine record on the Seminary's rning board. Resolutions of appreciation regard to Dr. Morgan and Mr. Beyer are ng prepared by an appropriate committee of Board of Trustees and will be published in ter issue of the *Bulletin*.

HRISTIAN ASSOCIATION BANQUET

The Christian Association banquet honoring Senior Class was held Monday evening, June 1959, at the Oronoka in Veazie, Maine. v. Clarence W. Fuller, Chairman of the minary Board of Trustees, gave the invoca- n and Richard W. Lund, '60, was toast- ster. The group was entertained by a musi- program which included selections by rold W. Alenius, violin; Martin Voellm, no; Ray C. Hollis, Jr., vocalist; and Mr. d Mrs. Samuel Saffery, ukulele and vocalists. ppropriate remarks were made by President hittaker and Dean Mervin M. Deems, and rs. Whittaker presented the wives of the iors with P.H.T. (Putting Hubby Through) plomas. Gifts were presented to Martin oellm, Miss Charlotte M. Torrey, Mr. and rs. Samuel Saffery, Dr. and Mrs. Andrew nning, and Dean Mervin M. Deems, advisor the Senior Class. Mr. Richard J. Nors- orthy, president of the Senior Class, presented Dr. Whittaker as President of the Seminary check representing the class gift of the drink- g fountain in the Moulton Library and venty-five new *Pilgrim Hymnals* for use in the minary Chapel. A dance followed the formal rogram. Arrangements for the evening were charge of Bertram O. Smith, '60.

ALUMNI ASSOCIATION MEETING

The Alumni Association held its semi-annual meeting in the chapel building Tuesday morning, June 2, 1959, with President Ernest C. Flood, presiding. The feature of this meeting was the presentation by the Reverend Stephen C. Lang of Somerville, Massachusetts, of a gift of $2,500 from the Class of 1909, as reported in a separate news item. Reports on Seminary activities were given by President Frederick W. Whittaker, Dean Mervin M. Deems and the Reverend Walter L. Cook, Director of Student Field Work. The Reverend Joseph W. Merchant, '39, addressed the joint meeting of the Alumni Association and the Bangor-Brewer Ministers' Association; he spoke interestingly and effectively of his work as Secretary for the Urban Church of The Board of Home Missions of the Congregational and Christian Churches, New York City. This meeting was followed by the traditional alumni luncheon in the Commons where members of the alumni representing various classes brought greetings. Among the speakers were the following: James E. Hawkins, '44; Leslie R. Craig, '29; Preston W. Pennell, '19; Stephen C. Lang and John H. Moseley, '09.

CLASS OF 1909 HAS REUNION; PRESENTS $2,500 TO SEMINARY

One of the most dramatic and inspiring events in recent Seminary history occurred at the meeting of the Alumni Association at Bangor on June 2nd when four members of the Class of 1909 returned to the campus for the celebration of the fiftieth anniversary of their graduation and presented to the Seminary a gift of $2,500 from the six living members of the class. The presentation was made to Board Chairman Clarence W. Fuller and President Frederick W. Whittaker by the Reverend Stephen C. Lang of Somerville, Massachusetts.

Present with Mr. Lang were the Reverend Milton V. McAlister of South Paris, Maine, the Reverend John H. Moseley of Riverton, Connecticut and the Reverend Willard H. Curtis of Strong, Maine. All four men were accompanied by their wives. Unable to attend the reunion were the Reverend David T. Burgh of Clearwater, Florida and the Reverend Doctor Walter A. Morgan of Walpole, Massachusetts.

Mr. Lang read the following letter at the Alumni Meeting.

"One year, nineteen male students enrolled in the Seminary, and at the end of three years, ten 'finished the course and kept the faith.' All were Congregationalists and unmarried; in time, all were ordained and served somewhere in the Church, and all married. There are now only six living members left as we note the fiftieth anniversary of the graduation of the Class of 1909.

"When this class was out twenty-five years, we were in the depth of the depression, 1934. It was in the heart of some of us that we should make an effort to come together, but circumstances discouraged the effort.

"It is not possible for all our living members to be together today due to distance and health, yet all six of us, with the consent of our wives, offer the Seminary a gift by these checks, a total of $2,500.00.

"1. We ask the Trustees to hold this gift, making the interest available for any Seminary purpose.

"2. We conceive that some emergency may arise in the future, and would authorize the Trustees to dispose of the fund by unanimous vote.

"3. We would like to ask the Trustees and others to encourage reunions of 25th and 50th anniversary classes, and that when these or other classes bring gifts, they should become known as THE BANGOR FUND."

ANNIVERSARY EXERCISES

The Anniversary exercises were held in All Souls Congregational Church at 8:00 P. on Tuesday, June 2nd. The Commencem Address, which is published in this issue the *Bulletin,* was given by the Reverend D tor Frederick W. Alden, Seminary Trustee a Minister of the New Hampshire Congregati Christian Conference. The program follo Invocation, Dean Mervin M. Deems, Ph. Anthem, "The King's Highway," the Semin Choir, Mr. William R. Mague, Mus.B., di tor; Mrs. Priscilla Hall Mague, Mus A.A.G.O., organist; Commencement Addr "The Call to Reappraisal," the Reverend D tor Frederick W. Alden; Anthem, "Use Lord," the Seminary Choir; Conferring of grees and Presentation of Diplomas, Presid Frederick W. Whittaker, '43, Ph.D., and D Mervin M. Deems, Ph.D.; Awarding of Pri the President; Prayer, the Reverend Clare W. Fuller, '37, A.B., B.D., Chairman of Board of Trustees of Bangor Seminary; A versary Hymn, "Lead on O King Eterna Benediction, President Frederick W. Whitta '43, Ph.D. A reception following the ser was held in the Hearth Room of the Edu tional Building. Mrs. Frederick W. Whitta and Mrs. Mervin M. Deems served as hostes Bachelor of Divinity degrees and diplomas w given to the following:

THE CLASS OF 1959

Bachelor of Divinity

John Rudolph Branden, Warden, Washingt
Roger Owen Burlingham, '59, Marbleh Massachusetts
Norman Evans Dubie, '59, Manchester, N Hampshire
William Edward Flynn, '56, Lewiston, Main
Donald Watson Goodwin, '58, Center Lov Maine

es Henry Hall, '59, Boston, Massachusetts
Frederick Martin, '49, Billerica, Massachusetts
n Charles Meineker, Sr., '56, West Stockbridge, Massachusetts
h Warren Merchant, '39, New York, New York
tin Lee Peacock, '57, Bangor, Maine
Edward Perkins, '55, Winter Park, Florida (*In absentia*)
art Kimmel Rowley, '55, Lake Worth, Florida
ord Cecil Tobin, '56, Livonia, New York

Diploma Course

ld William Alenius, Chicago, Illinois
nd Theodore Ball, Concord, New Hampshire
ld Francis Blanchette, Framingham, Massachusetts
rt Bruce Boutwell, Burlington, Vermont
er Wayne Daggett, Bangor, Maine
ld Earl Eyman, Easthampton, Massachusetts
amin Thomas Hammond, Mount Vernon, New York
Chase Hollis, Jr., Bangor, Maine
ard Jasper Norsworthy, Caribou, Maine

ULTON LIBRARY TO BE DEDICATED SEPTEMBER 22

he new $300,000 Moulton Library will be dy for use at the beginning of the academic and will be dedicated in special ceremonies Tuesday, September 22nd, at 4:00 p.m. Participating in the program will be the Reverend Clarence W. Fuller, Chairman of the Board of Trustees; President Frederick W. Whittaker; President Emeritus Harry Trust; Dean Mervin M. Deems; Mr. L. Felix Ranlett, Seminary Trustee and Chairman of the Library Building Committee; Professor Burton H. Throckmorton, Jr., Chairman of the faculty Library Committee; and Mr. Ans J. van der Bent, Librarian.

The dedication will be the outstanding feature of a program marking the re-opening of the Seminary. After the dedication guests will be invited to inspect the new building which provides study areas for approximately 100 students, storage for 70,000 volumes and the Seminary administrative offices. The opening day ceremonies will continue in the evening with the worship service in the chapel, at which time the address will be given by President Whittaker. A reception in the gymnasium will follow this service.

BOOK BY PROFESSOR THROCKMORTON TO BE PUBLISHED

On October 19, 1959 the Westminster Press will publish a book written by Dr. Burton H. Throckmorton, Jr., Professor of New Testament Language and Literature in Bangor Seminary. The book is entitled *The New Testament and Mythology* and deals with the hermeneutical question, raised in acute form by Professor Rudolf Bultmann, of how to interpret the mythological elements which permeate the New Testament.

ANS J. VAN DER BENT APPOINTED SEMINARY LIBRARIAN

Mr. Ans J. van der Bent of Cambridge, Massachusetts, has been named Librarian of Bangor Theological Seminary effective July 1, 1959. Mr. van der Bent will succeed Miss Charlotte M. Torrey of Bangor, who resigned earlier this year.

For the past three years Mr. van de Bent has been a member of the Library staff at Harvard University. For two years he was assistant to the Acquisition Librarian and head of the serial section in the Baker Library of the Harvard Business School, where he al served as assistant to the Associate Librarian f the selection of materials in foreign language During the past year he has been in his prese position as cataloger in the Andover-Harva Divinity Library.

Mr. van der Bent is a native of Germa and is a citizen of the Netherlands; he has ceived most of his formal education in the two countries. He was permanently admitted the United States in 1956 and expects to r ceive his United States citizenship in 1961. H holds two degrees from the Municipal Univ sity of Amsterdam, Holland, one of them t equivalent of the American Bachelor of Ar degree in Economics and the other the equiv lent of the American degree of Master Theology. Since coming to this country he h earned the degree of Master of Science Library Science from Simmons College in Bo ton. Mr. van der Bent has also studied at t German Universities of Bonn, Goettinge Freiburg and Heidelberg. He has excelle knowledge of such modern languages as Ge man, Dutch, French and Russian, as well Latin, Greek and Hebrew.

Mr. van der Bent is thirty-four years of a and has had both business and teaching e perience in Europe. In Holland he was ass ciated with his father in the textile machine industry. He has been a social worker France and in England, and he has been teacher of the Hebrew and Greek languag Mr. van der Bent has been married since 195 his wife was born and educated in France, is trained nurse and social worker and has be active in the work of the French Reform Church. The van der Bents are now memb of the First Congregational Church in Ca bridge. They have two children. In joining t staff of Bangor Theological Seminary as Libr rian, Mr. van der Bent will also assume t status of faculty member.

ALUMNI NOTES

Torriston J. Thomas traveled to Europe a the Queen Mary this spring. He will sit Wales, Rome, Paris, Florence and any other points of interest. He will sit with the Pope and will preach several mes in London churches. *(Address: 372 N. Paulina, Chicago, Ill.)*

David T. Burgh. *(Change of address: 609 ay Ave., Clearwater, Fla.)*

Harry Trust, President Emeritus of the eminary, has retired as minister of the ongregational Church of Lenox, Massahusetts, effective June 30th, and will pend the summer at Beech Hill Pond in Maine. *(Address: R.F.D., Ellsworth Falls, Maine.)*

Alfred G. Hempstead, a member of the Seminary's Board of Trustees, has retired as Superintendent of the Augusta District of the Methodist Church after six years of service. Mr. and Mrs. Hempstead have moved to their cottage at Lake Onawa, Maine, for the summer. *(Address: Onawa, Maine.)*

The Federated Church of Thomaston, Maine, celebrated the 150th Anniversary of its founding with an Open House and musical program on June 7, 1959. John A. Morrison is the pastor of the church. *(Address: 3 Dunn St., Thomaston, Maine.)*

Howard D. Gould reports that his tour in Spain is one-half completed and has been both pleasurable and discouraging. He has had the opportunity to visit Germany on a few occasions and participated in a Protestant Chaplain's Retreat at Berchtesgaden this spring. *(Address: 3970th Air Base Group, APO 283, New York, N. Y.)*

Ned Burr McKenney, following his Easter services, traveled to California on a lecture tour. After two weeks on the west coast, he lectured in Colorado, Nebraska, Texas, North and South Carolina, Georgia, Florida and Virginia, returning to Topeka on April 27th. *(Address: 1171 Mulvane St., Topeka, Kansas.)*

ex-'36—Nelson E. Canfield has retired from the ministry and has been appointed by the Methodist Conference as a supply pastor to Orr's and Bailey Islands. *(Address: Box 387, Ocean Park, Maine.)*

'36—On May 3, 1959 the members of the First Trinitarian Church of Scituate, Mass., began the celebration of the 325th Anniversary of its founding with two worship services and a pilgrimage to the site of First Church. A Historical Pageant and Anniversary Banquet were held on May 6, 7 and 8th and the Anniversary Rededication Service was held on May 10th to complete the commemoration of this anniversary. Samuel Young has been pastor of the church since 1954. *(Address: 380 Country Way, Scituate, Mass.)*

'37—Clarence W. Fuller, Chairman of the Seminary's Board of Trustees, and his family were recently honored by the members of the First Congregational Church of Melrose with a reception in observance of the completion of ten years of service by Mr. Fuller to the church. *(Address: 119 West Foster St., Melrose 76, Mass.)*

'42—June E. Donna. *(Change of address: Arlington Towers, Arlington, Va.)*

'43—Vincent Fischer has recently become Rector of St. Matthew's Church in Goffstown, N. H. *(Address: St. Matthew's Church, Goffstown, N. H.)*

'44—John P. Webster represented the Seminary at the inauguration of Vincent Brown Coffin as Chancellor of the University of Hartford on April 21, 1959. *(Address: 12 So. Main St., West Hartford 7, Conn.)*

'46—John M. MacNab has recently accepted a call as minister of the Central Congregational Church of Dorchester, Mass. *(Address: 8 Lindsey St., Dorchester, Mass.)*

'52—Edwin C. Burlingame, formerly minister of the Congregational Church of Onawa, Iowa (1957-59), has accepted a call as pastor of the Oakwood Heights Community Church (Congregational) in New

York. *(Address: 547 Falcon Ave., Staten Island 6, N. Y.)*

'53—Howard S. Danner, Jr. will assume the duties of Associate Minister of the First Congregational Church of Binghamton, N. Y., effective September 1st. He was formerly minister of the Cambridge-Jefferson Parish (1955-59). *(Address: The Cambridge-Jeffersonville Parish, Jeffersonville, Vt.)*

ex-'53—William C. Drorbaugh. *(Change of address: 615 Willow Road, Winnetka, Ill.)*

'53—Dewey A. Peterson, formerly minister of the Union Congregational Church of Winthrop, Mass., (1953-59) has accepted a call as pastor of the First Congregational Church, Haverhill, Mass. *(Address: First Congregational Church, Haverhill, Mass.)*

'54—Bekisipo Dludla has accepted a call as minister of the Inanda Mission Station in Natal, South Africa. He was formerly pastor of the Table Mountain Church in Cato Ridge, Natal, South Africa. *(Address: Inanda Mission, P. O. Inanda, Natal, South Africa.)*

'54—James A. Potter, formerly pastor of the Congregational Church of Danville, Vermont, (1954-59) has accepted a call as Assistant Minister of the Community Congregational Church of Villa Park, Ill. *(Address: 217 S. Michigan Ave., Villa Park, Ill.)*

'55—Hugh S. Chandler. *(Change of address: c/o Morrison, Twin Glens Road, R. D. #1, Ithaca, N. Y.)*

'56—William E. Flynn was awarded the B.A. degree from Bates College in June. *(Address: 10 White St., Lewiston, Maine.)*

'56—Clifford C. Tobin was awarded the B.S. degree from the University of Rochester in June. *(Address: 7 High St., Livonia, N. Y.)*

'57—Howard E. Quirk was awarded the E degree from the State Teachers Coll in Cortland, N. Y., in June, and had the honor of delivering the bac laureate address to his class. Howard accepted a call as minister of the Fi Congregational Church at Ithaca, N York, effective in September. At t time the membership of the church move to the new $300,000 church build on the edge of the Cornell Univer campus. *(Summer address: Searsp Maine.)*

'57—Milton L. Smith was appointed by Bis Matthew W. Clair, Jr. of the Metho Conference in May as pastor of the Me odist Churches at Monticello and Ho don, Maine. He was formerly minister the Methodist Churches of Hampden East Dixmont (1957-59). *(Addr Monticello, Maine.)*

'58—William Choate, formerly minister of Congregational Churches of Jackman The Forks (1956-59), has accepted a as minister of the Congregational Chu of Newport, Maine, effective Septem 1st. *(Address: Newport, Maine.)*

ex-'58—Raymond H. Lieber was awarded B.D. degree from the Alfred School Theology in June. *(Address: First C gregational Church, Moravia, N. Y.)*

ex-'58—William Winterbottom has been atte ing the University of Miami, Flor since February, 1959. *(Address:524 9 St., Miami Beach 54, Fla.)*

'59—R. Theodore Ball has become pastor the Evangelical Congregational Church Charlestown, N. H. *(Address: P. O. 123, Charlestown, N. H.)*

'59—Roger Burlingham has accepted a posi as Assistant Minister of the State St Congregational Church in Portla Maine, effective September 1st. *(Sum address: R. D. No. 5, Brewer, Mai*

'59—Norman E. Dubie is the pastor of Congregational Church of Lancaster,

I., and the Guildhall Community Church f Guildhall, Vt. *(Address: 44 Summer t., Lancaster, N. H.)*

Benjamin Hammond, pastor of the churches of Milbridge and Wyman, Maine, was honored on April 22nd by an invitation to give the opening prayer at the State Senate in Augusta. *(Address: Milbridge, Maine.)*

Richard Norsworthy has accepted a call as pastor of the Third Universalist Church of N. Weymouth, Mass. *(Address: 81 Sea St., N. Weymouth, Mass.)*

—Paul R. Hoffman was awarded the B.A. degree in Psychology from the University of Maine in June and was elected to Phi Beta Kappa. He will attend the State University of Iowa in September. *(Address: 1095 Main St., Millis, Mass.)*

—Robert E. Gillis has been attending the Central State College, Edmond, Okla., since September, 1958. *(Address: 736 Northeast Thirteenth Street, Oklahoma City, Okla.)*

DINATIONS AND INSTALLATION

Francis B. Allan was installed as minister of the State Street Presbyterian Church of Schenectady, N. Y., on Sunday evening, April 5, 1959. The order of service follows: Call to Worship, Rev. Leon S. DeSmidt; Invocation, The Lord's Prayer and Scripture Lesson, Rev. Paul R. Long; Sermon, Dr. Jack Cooper; Constitutional Questions to Minister Elect and Congregation, Dr. George P. Morgan; Installation, Rev. George Borthwick; Benediction, Charge to the Minister, Dr. William E. Montgomery; Charge to the Congregation, Rev. George Borthwick; Benediction, Rev. Allan. Following the service of installation a reception was held for Mr. and Mrs. Allan in the Church Hall. *(Address: 737 DeCamp Ave., Schenectady 9, N. Y.)*

'56—William E. Flynn was ordained to the Christian ministry in The Federated Church, Lewiston, Maine, on Sunday evening, June 21, 1959. The order of worship follows: Call to Worship, Rev. Raymond H. Bradley, Jr., '57; Invocation, Lord's Prayer and Scripture, Rev. Harold L. Shepard, '56; Sermon, Dean Mervin M. Deems; Statement of the Moderator, Rev. Frederick D. Hayes, Seminary Trustee; Vows of Ordination, Dr. Andrew Banning; Prayer of Ordination, Rev. Frederick D. Hayes; Charge to the Minister, Dr. Percy L. Vernon; Charge to the Congregation, Dr. Cornelius E. Clark, '22, Minister of the Congregational Christian Conference of Maine; Right Hand of Fellowship, Rev. M. Ronald Beinema, '54; Benediction, Mr. Flynn. Following the service a reception was held in the vestry. The participants and Mr. Flynn were in the receiving line. *(Address: 10 White St., Lewiston, Maine.)*

'58—Scott D. Kittredge was ordained to the Christian ministry in the First Congregational Church of Pembroke, N. H., on Monday evening, June 8, 1959. The order of worship follows: Invocation and The Lord's Prayer, Rev. Glengyle Deale; Scripture Lesson, Rev. William J. Steele; Sermon, Dr. Andrew Banning; Statement by the Moderator, Mr. Leonard Fairbank; Vows of Ordination, Rev. Oliver C. Northcott; Prayer of Ordination, Dr. Frederick W. Alden, Seminary Trustee and Minister of New Hampshire Congregational Christian Conference; Declaration of the Office Conferred, Mr. Fairbank; Charge to the Minister, Rev. Edward G. Ernst; Right Hand of Fellowship, Rev. Archibald Kerr; Benediction, Mr. Kittredge. *(Address: Pittsfield, Maine.)*

ex-'58—Raymond H. Lieber was ordained to the Christian ministry and installed as minister in the First Congregational Church of Moravia, N. Y., on Sunday, June 14, 1959. The order of worship follows: Call to Worship, Rev. Orlo Stewart; Invocation, Lord's Prayer and Scripture Reading, Mr. Paul Clark, ex-'60; Sermon, Mr. William Heinrich, ex-'58; Greetings from Alfred School of Theology, Dean Albert N. Rogers; Greetings from Moravia Council of Churches, Rev. Edward Hanna; Statement to the People, Rev. Russell Clair; Charge to the Minister,

Rev. Douglas Fletcher; Charge to the Congregation, Rev. James Russell; Prayer of Ordination; Declaration of the Office Now Conferred, Rev. Clair; Presentation of the Robe, the Deacons; Right Hand of Fellowship; Prayer; Benediction, Mr. Lieber. A reception was held in the Church Parlors following the service. *(Address: 34 Church Street, Moravia, N. Y.)*

'59—R. Theodore Ball was ordained to the Christian ministry in the First Congregational Church, Concord, N. H., on Sunday evening, June 21, 1959. The order of worship follows: Call to Worship, Rev. Tom H. Tucker; Invocation, The Lord's Prayer and Scripture Reading, Mr. Harold R. Croft; Sermon, Dr. Stephen Szikszai; Statement by the Moderator, Mr. Leonard N. Fairbank; Vows of Ordination, Rev. Everett R. Barrows; Prayer of Ordination, Dr. Frederick W. Alden; Declaration by Moderator, Mr. Fairbank; Charge to the Minister, Rev. Burton E. Erickson; Welcome from the Charlestown Church, Mr. Theodore J. Frizzell; Right Hand of Fellowship, Rev. Archibald Kerr; Benediction, Mr. Ball. A reception was held in the parish house following the service. *(Address: P. O. Box 123, Charlestown, N. H.)*

WEDDING

'59—Walter W. Daggett was married to Miss Linda Lou Diehl on June 27, 1959 in the Barren Ridge Church of the Brethren, Staunton, Virginia. We extend our hearty felicitations. *(Address: 337 North Central Ave., Staunton, Va.)*

BIRTHS

Our congratulations to:

'52—Florence and David Ladre on the birth of a daughter, Martha Elizabeth, on April 22, 1959. *(Address: 13 Central St., Methuen, Mass.)*

'53—Constance and Howard Danner on the birth of a son, Mark Howard Danner, on April 18, 1959. *(Address: The Cambridge-Jeffersonville Parish, Jeffersonville, Vt.)*

'57—Sally and Ray Bradley on the birth of a son, Raymond Henry Bradley, III, June 6, 1959. *(Address: Rangeley, Maine.)*

ex-'61—Jane and John Tolman on the birth of a daughter, Georgia Diane, on April 1959. *(Address: Greenville Junction, Maine.)*

OBITUARIES

'01—Inor Partington was born in Oldham, Lancashire, England, on Dec. 9, 1. He was ordained to the Congregational ministry in South Brewer, Maine, on 16, 1901. He graduated from Bangor Theological Seminary in 1901 and the following pastorates: Manville, R. 1897-98; South Brewer, Maine, 190 North Conway, N. H., 1903-07; Ha ton, 1908-13; Sharon, Conn., 191 Easton, Mass., 1915-18; E. Orleans; Chatham, Mass., 1920-24; Deer Maine, 1924; North Stonington, Co 1925-37; Poquonoc Bridge, Conn., 1 50. He engaged in war work with Y.M.C.A., 1918-20. After his retire from the ministry Mr. Partington re in North Stonington, Connecticut. D ill health he moved to the Shelter Nursing Home of Westerly, R. I., w he died on Dec. 11, 1958.

He is survived by his wife, Mrs. H Coates Partington; three sons, Dr. P Partington, Hartford, Conn.; Ste Partington, Lansing, Mich.; Hillis ington, Gordon College, Mass.; a da ter, Miss Dorothy Partington, West Pa.; eight grandchildren and three g grandchildren. Funeral services were in the Federated Church of North ington on Dec. 14, 1958, with Rev. ward H. Hayes, officiating. Burial w Wheeler Cemetery of North Stoningt

ex-'11—Aylesworth B. Bell was born in Ad ton County, Ontario, Canada, on A 20, 1888. He was ordained to the gregational ministry in Cobden, Ill Sept. 29, 1913. He attended Ba

Theological Seminary 1908-10 and his pastorates include the following: Wadams, N. Y., 1911-13; Villa Ridge, Ill., 1913-15; Saugutuck, Mich., 1915; Buffalo Center, Ia., 1915-17; Mankato, Minn., 1917-19; Benson, 1919-21; Elkhorn, Wis., 1921-26; Rochester, N. Y., 1926-30; Brookfield, Ill., 1930-35; Blue Island, Ill., 1935-44; Paso Robles, Cal., 1945-46; Dildale, Cal., 1946-48; Phoenix, Ariz., 1949; and Danbury, Neb., 1950-51. He retired from the ministry in 1951 due to a stroke and resided in Tulsa, Oklahoma, until his death on Jan. 10, 1958.

He is survived by his wife, Mrs. Leota Turner Bell; a son, Dr. O. A. Taylor Bell of Blue Island, Ill.; a daughter, Mrs. Donald Shappell of St. Petersburg, Fla.; a sister, Mrs. Edith May of Toronto, Canada; and three grandchildren. Funeral services were held in Tulsa, Oklahoma, on January 13, 1958, with Rev. Felmning of Grace Methodist Church, officiating. Burial was in Woodland Cemetery of Tulsa.

BOOK REVIEWS

Faiths Men Live By

John Clark Archer, revised by Carl E. Puriton. Ronald Press. 553 pp. $5.75.

The number of books on the religions of the is large and constantly increasing. Unnately there is usually so much similarity ese books, both as to method and content, there may be little profit in adding one to one's library. Professor Archer's book notable exception. It can be warmly comed either for class use or as a source of insights into the religions of the world, and nature of religion.

his book is particularly challenging at the nt time, because its primary concern is the contemporary status of the various ons and their probable future. For example, erning China, it makes a comprehensive y of the status of Confucianism in recent des, drawing upon the reports of Chinese ars and competent observers from the . Such an approach is all the more val- since, as the author indicates, every re- has important differences within itself, every religion is subject to change, espe- in such an age as ours.

nother splendid quality of the book is its objective description of the non-Christian ions. Dr. Archer lived several years in the nt, and studied its religions with the intelt sympathetic interest of a missionary. Acngly, out of his personal experience he des sacred places: shrines, temples, pagodas. ues, churches, images of the Buddhas and the gods, rituals of worship, corporate and individual. One sees the crowds thronging the holy places, and pauses to watch the pilgrim fulfill his vow and murmur his prayer. Best of all, this book interprets with imaginative, sympathetic, insight the religious experiences by which millions of men of non-Christian faiths actually live.

A third excellence of this book is its scientific character. Probably no one is entirely free from bias in the field of religion, but certainly this book impresses this reviewer as being eminently honest and fair in its treatment of the ethnic religions. Free from both prejudice and sentimentality, the author presents with critical discrimination the pertinent facts and enables the religions to speak for themselves. Furthermore, the cause of objectivity is served by the inclusion of chapters on Judaism and Christianity, and the subjecting of both religions to the same method of treatment as the other religions.

This impression of objectivity is enhanced by the order in which the several religions are introduced. After an introductory chapter dealing mainly with the nature of religion, Primitive Religion is the first to be discussed since it forms the background of all religions, and still persists to a greater or a lesser degree in all of them. Then follow the religions indigenous to China, Confucianism and Taoism; to India, Hinduism, Jainism, Buddhism, Sikhism; and then the four monotheistic and historically related religions; Parsism, Juadism, Christianity, and Islam. Special mention should be made of introductory chapters devoted to China, India and Japan dealing with the physical environ-

ment and the distinctive genius of the races, and preparing in a very helpful way for the understanding of the subsequent development of their religions.

Quite probably the prospective reader's chief interest in this book will be in the author's conception of Christianity in particular and of religion in general. After a comprehensive and illuminating description of the Christianity that exists today, and a sketch of its history from its origin to the present, the book attempts to tell us in a brief summary what Christianity is. It is (1) the person and teachings of Jesus; (2) the Bible, a progressive revelation, not yet closed; (3) tradition made by councils and resulting creeds; (4) Christians, members of the churches with prophets, priests, apostles, saints, scholars, workmen, and the varied types of the ages, as they become the body of the Lord.

As for religion in general the author can say, "Religion has been the mightiest force within the minds of men throughout the history of mankind and the human social order"; furthermore, "There may be something which at least is larger than the eleven faiths all together, greater in degree if not in quality." Accordingly, a man "may hold to one religion and be numbered with the faithful and yet may look beyond with open-mindedness for growing revelation." There are provided for each chapter, explanatory notes, an extensive list of supplementary readings, and suggestive questions for study and discussion.

Charles Gordon Cumming

Professor Emeritus
Bangor Theological Seminary

The Early Christian Church

By Philip Carrington. Cambridge University Press, 1957. 2 Vols. The set, $17.50. Pages, Vol. I, 520; Vol. II, 519.

The Archbishop of Quebec has made an excellent contribution to the field of early Christian studies with his monumental two volumes of the early Church. He writes from the standpoint of the Anglican church skirting, for example, the difficult question of the brothers and sisters of Jesus and in the genealogical table placing the brothers as sons of Joseph but not of Mary. The author permits the history to unroll mainly from places a documents, the first nine chapters having do with cities or districts in connection w early Christianity and other chapters deal with the Syrian Gospel, the Ephesian Gos and so on. Here and there appear chap delineating or characterizing the kind of Ch tianity of the place or time such as "Jew Christianity," "Corinth and Rome" and so Volume one comprises the history of the Christian century, or through the period Apostolic tradition closing with a chapter "Catechism and Sacrament."

Volume two deals mostly with the events the second Christian century but carries story to the Council of Nicea and Euseb Many of the accounts of men, events and do ments are necessarily brief, but both volu have selected bibliographies, helpful maps tastefully chosen plates. Ministers would well to add this two-volume set on the e Church to their libraries and churches m well do the same.

Mervin M. De

Dean
Bangor Theological Seminary

The Gnostic Religion

By Hans Jonas. Beacon Press, 1958. 302 $6.00.

This volume marks another milestone in literature on Gnosticism. An introductory c ter deals with Hellenism east and west. Pa presents Gnostic literature, giving the n tenets of the heresy and explaining the s bolic language and imagery used by its wr and including a glossary of Mandaean te Part II presents Gnostic Systems of Tho citing Simon Magus, The "Hymn of Pearl," Marcion, the *Poimandres* of He Trismegistus, Valentinianism and Mani. value of this section is that quotation excerpts are given either from actual wri or from writings about the particular he being discussed. Part III develops the s of the connection between Gnosticism Greek culture. The author appends an e lent selected bibliography useful for fu study in the field.

M. M

Historical Background of the Dead Sea Scrolls

cil Roth. Philosophical Library, 1959. 76 p. $4.75.

s the belief of the author that the Dead crolls and the settlement at Qumran de- rom the revolution of the Jews against the ns beginning in A.D. 66, that the Qum- rotherhood was of the Zealot party, and he Teacher of Righteousness was a Zealot killed in the autumn of A.D. 66. This was first stated in Seminars at the Uni- es of Manchester and Strassburg and rrently was communicated to Professor Driver. Whether one accepts the author's or not (most scholars believe the Cove- rs to have been Essenes) the carefully mented notes amply given in the recording history are valuable. Although the au- argument leaves something to be desired compared with those who contend for an ic foundation, no one, at this juncture, tate definitely that he is wrong.

M. M. D.

The Case For Orthodox Theology

Edward John Carnell. Westminster, 1959. 162 pp. $3.50.

The Case For a New Reformation Theology

William Hordern. Westminster, 1959. 176 pp. $3.50.

The Case For Theology in Liberal Perspective

. Harold DeWolf. Westminster, 1959. 206 pp. $3.50.

hese three books represent something of a ire in publishing. They belong together, lementing each other, each in its own way cting the theological situation of our time, disclosing the issues which the present sit- n have made central. Although they were en independently of each other, each book of the author's awareness of his rivals ng over his shoulder. But each has its own distinctive character, and can be read and valued as a study in its own right.

I suspect that it is also true in this case that comparisons are odious. It would be an injustice to interpret any of these books in the light or framework of the other two. This would be to cramp its style. Yet one generalization, by way of comparison, may be permissible. With the role of man's reason being a crucial issue, Carnell is quite rationalistic, using reason simply as a means and a tool; DeWolf is more reasonable, showing respect for rational processes and inferences; while Hordern argues largely from a position of skepticism with reference to reason, and supports the position of the primacy of faith.

Although Carnell represents a modified version of orthodoxy, which shows a willingness to learn from modern scholarship, he still holds the question of authority in revelation to be primary. He is willing to surrender the doctrine of the inerrancy of the Bible as a whole, but he still demands that the truth of the Christian Faith must rest on sufficient evidence in the Scriptures. Without this evidence, the Bible would not be credible. His position is expressed in a typical form of the forced option: either the Holy Scriptures are authoritative, or Jesus is not the Saviour.

Hordern, in defending the new Reformation theology, commonly designated "neo-orthodoxy" not only argues that faith transcends reason, but also that revelation is so unique as to be describable in terms of sheer "given-ness." This leads him to the questionable position that reason, in relation to revelation, must become wholly *a posteriori,* as in science. For the initiative in revelation lies wholly with God, and cannot be anticipated. Reason in its *a priori* form is wholly discredited, since man has nothing with which to compare God and cannot preconceive what God can and must do. But Hordern must surely know that neither function nor reason can "go it alone," without the other. He comes dangerously close to identifying *a priori* reasoning with prejudice.

A writer such as Harold DeWolf, presenting *The Case for Theology in Liberal Perspective* will seem to be arguing more *against* implications of other positions, than *for* a distinctively "liberal" position. Thus, he offers cogent reasons for not accepting such doctrines as total depravity, infallible Scriptures and a substitutionary Atonement. Although his case is presented clearly, there is always the danger that such an approach will succeed by diminishing what is distinctive in the Christian faith. DeWolf's Christology, for example, skirts the edge of the position that Christ is the expression of ideal man. But he staunchly defends the

position that only the life and teachings of Jesus provide a context for the meaning of the Incarnation and the Atonement.

Altogether, these three books constitute an excellent cross section of the theology of our time. Their value is enhanced by good bibliographies.

ANDREW BANNING

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Bangor Theological Seminary

THE SURGE OF PIETY IN AMERICA

By A. Roy Eckardt. Association Press, 1958. 192 pp. $3.50.

Many debates have been held about the significance of some of the phenomena associated with the popular religious revival in America. This book, by the head of the Department of Religion in Lehigh University, attempts an appraisal from the point of view of the irony exhibited by them. He follows Reinhold Niebuhr's description of irony as that situation in which "virtue becomes vice through some hidden defect in the virtue." From this perspective he views some of the manifestations of "folk religion" in our contemporary American religious life, including the "Cult of Reassurance" promoted by Norman Vincent Peale, and "The Revival of Revivalism" exemplified in Billy Graham. The irony of the "cult of reassurance" is that it is often based on psychological premises which are not only dubious, but productive of a sense of failure in spiritual achievement which quite dissipates the reassurance. Billy Graham's success may actually hide the fact that he fails to come to grips with sin in its serious contemporary manifestations. Both of these forms of "piety" have identified themselves with such forms of idolatry as "success," national welfare and an activistic righteousness. The same is true also of such organized movements as Spiritual Mobilization, International Christian Leadership and Christian Economics.

This is not a work of snobbish criticism. The author intends the charge of irony to be free from self-righteousness since the irony is frequently unconscious. At the end of the book he makes a serious attempt to wrestle with the issues involved in conformity, Christian responsibility, social action and the whole gospel.

A. B.

THE CREATIVE YEARS

By Reuel L. Howe. Seabury Press, 1959. 2[illegible] pp. $3.50.

Dr. Howe writes of the arid loneliness a[illegible] frustration which beset so many persons in th[illegible] middle years. He describes the feelings a[illegible] the problems of one such man, his family a[illegible] their concerns, with moving sensitivity and [illegible] sight. He reaches beyond the problems to po[illegible] the way to creative living in our times. Th[illegible] familiar with this author's earlier book, *Ma[illegible] Need and God's Action,* will require no furt[illegible] persuasion to read this book.

Pastors would do well to approach this st[illegible] as if they, too, were in their middle ye[illegible] (most are in this age group) and they [illegible] discover in their reading much personal [illegible] well as professional help. Beyond this, of cou[illegible] they will be making mental notes of all [illegible] sermon ideas the book contains, all the par[illegible] oners to whom it should be recommended a[illegible] the adult study group which would ben[illegible] from exchanges of the ideas presented by [illegible] Howe.

Anyone not cognizant of the concepti[illegible] germane to the "language of relationships" a[illegible] interpersonal communication may find [illegible] early chapters rough sledding, but this sho[illegible] not be a deterrent to an appreciation of [illegible] great value of the book.

DAVID W. JEW[illegible]

Associate Professor of Christian Education
Bangor Theological Seminary

EXISTENTIALISM AND EDUCATION

By George F. Kneller. Philosophical Libr[illegible] 1958. 170 pp. $3.75.

Dr. Kneller has put together a book of c[illegible] siderable value in its presentation of some[illegible] the central themes of existentialist thought [illegible] in its cogent analysis of the implications of [illegible] istentialism for education. Although the [illegible] terial is not new—men like Cantor and [illegible] sild already have experimented with some[illegible] these implications—it is stimulating to h[illegible] this consideration from the theoretical vi[illegible] point.

One might wish to question the seem[illegible] simplicity of Dr. Kneller's analysis of the c[illegible] temporary crisis in education; is it so ne[illegible] or patently "one of finding ways in which [illegible]

ds of social conformity may be recon-
with the intrinsic natural diversity in
beings?" Fortunately, the major thrust
book is not the exemplification of such
ysis, but is, rather, a far more perceptive
on of some of the dilemmas with which
public education is wrestling. The
s marred, however, by several grating
phical errors which bespeak poor

D. W. J.

Human Nature Under God

ren Huling Baker. Association Press, 958. 316 pp. $4.50.

Baker begins this exploration into the
of personhood with the thesis that
on is integral with the adventure of per-
y . . . (it) arises in man because of the
fact of his self-consciousness, his capacity
ceive the meanings of his own existence
ndertake the direction of his life through
collaboration with God in loyalty to
ncreasing purpose' which 'through the
uns'."

ring distinguished between "self" as the
and the "person" as the "I", he inter-
the Biblical story (in terms of the "Soul
ael") as analogous with the development
person. The story he relates in Part I
vocative and full of insight, based on a
g of Scripture from a psychological and
gical point of view. In Part II he applies
tegories of "self" and "person" to the
es, biological science in particular, com-
a developed inter-relation between re-
and science which is fruitful, if not
satisfying.

is apparent that Dr. Baker, in his effort
diate these two areas, has taken his stand
cience. For this reason, some readers will
k his lack of emphasis on God's action
is ignored in favor of man's efforts. In
of this, the book is a worthwhile study
y who seek to understand the relation be-
the Bible and the pastoral ministry as the
r provides guidance for the latter in deal-
ith selves struggling to become persons.

D. W. J.

A Christian Interpretation of Marriage

By Henry A. Bowman. Westminster Press, 1959. 127 pp. $2.50.

In this slender volume, the author offers a stimulating distillation of wisdom about marriage based on his experience as a counselor, teacher, sociologist and concerned layman. Dr. Bowman makes no pretense of either theological sophistication or absolute authority on such controversial questions as divorce, Jesus' teaching about marriage, and Paul's teaching on the same subject as it differs from and agrees with our Lord's. Dr. Bowman has "done his homework" in the biblical field and in some of the relevant theological and ethical writings, but he does not pose as an expert.

The result is a valuable resource for lay people and pastors. It is written with these persons in mind and, unlike many books for laymen, does not talk down to or over their heads. A collection of New Testament readings, a guide to discussion programs, a listing of audio-visual resources and an excellent bibliography add to the richness of the volume. The first three chapters appeared most significant to this reviewer, and while some of the succeeding material may be somewhat anti-climatic or less relevant, the study as a whole contributes to a deepened understanding and appreciation of the uniqueness of Christian marriage.

D. W. J.

Religion, Politics and the Higher Learning

By Morton White. Harvard University Press, 1959. 140 pp. $3.50.

For several years now many British and American philosophers have devoted their chief energies to sharpening the implements of logical and linguistic analysis, while others have wondered what such weapons might be good for. In this collection of ten independent essays and reviews (three dealing directly with religion), Professor White of Harvard pleads with his fellow-analysists to use their logical tools more frequently in the analysis of substantive questions of history, law, politics, education, religion and so on. He also offers examples of the sort of work he thinks they ought to be doing, by discussing such matters as re-

ligion in higher education and Reinhold Niebuhr's doctrines of original sin.

Written in a clear, "popular" style, this volume is welcome both because of its criticism of the past narrowness of most analytic philosophy and as one of several recent harbingers of the more socially significant role which such thought is capable of performing. Even when the reader judges White mistaken, he will be grateful for his incisiveness and wit, which make him always both stimulating and fun.

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A HANDBOOK OF CHURCH PUBLIC RELATIONS

By Ralph Stoody. Abingdon, 1958. 255 pp. $4.00.

The church has always striven for good public relations through its architecture, location, preaching, music, missionary zeal and other features of its evangelistic program; but far too few are its administrative and promotional leaders who have been trained to recognize and use the vast wealth of resources at their disposal.

Dr. Ralph Stoody, General Secretary of the Commission on Public Relations and Methodist Information, and a member of the Executive Committee of the Television, Radio and Film Commission of the Methodist Church, is well-qualified by his long and rich experience to help both ministers and laymen to appreciate the opportunities which abound in almost every community and to use them in the ever-expanding program of the church.

How to write news stories and get them published, how to make the best use of the camera, how to get radio time, how to make your properties inviting to the public, what ushers should and should not do and making the telephone work for the church are but a few of the more than twenty chapters in this excellent book devoted to creating and perfecting public relations.

ROBERT CASHMAN

Former Moderator
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A WORLD WITHOUT JEWS

By Karl Marx. Philosophical Library, 1959. pp. $2.75.

The prolific Dr. Runes, surely a fami name in these pages, has turned his attentio this little volume to Karl Marx and his Je affiliations. It seems to me almost pointles seek more reasons for disliking Karl Marx s he is already *persona non grata* in this cou

Karl Marx, an apostate Jew, actually neither Jew nor Christian. His vituperat against the Jewish people make it clear tha suffered either from a guilt complex or a case of self-hate. Incidentally, the authorita Jewish encyclopedia has no reference to Ma anti-Jewish harangues. As a socialist, M might well be considered as something of an thority but as a Jew he is a pigmy.

A. H. FREED

Beth Israel Congregation
Bangor, Maine

THE POWER OF GOD IN A PARISH PROGR

By Joseph E. McCabe. Westminster, 1959. pp. $3.50.

This is a book which could beneficiall in every parish minister's hands. It deser fate better than many books receive in minister's libraries. It is worth reading, s ing and practicing. It deserves reading cause it really is an account of the manif tion of the power of God. The author ha gone a bit too far in wording the title. the very inception of the programs to specific needs of the men, women and chi of the parish, to their doing, the power of is significantly evident.

The study of this book must renew faith in the power of God, and I would everyone from trying to practice this pro who did not have this faith and attempte program with nothing more than his ow genuity and powers. The chapter titles, v number eleven, run the gamut of all p

work with its category of concerns from individuals to the world; The First Pastoral Call, Counseling, Receiving Members, Evangelism, The Christian Funeral, The Christian Wedding, Baptism . . . The Church a Power in the World. The subject matter is presented in every chapter in the logical and practical order well calculated to meet the minister in his tracks; The Problem, What We Did, The Results.

The use of the first person plural in "What We Did" beautifully describes the inspired minister's role in the Church of Christ. He is a match to the tinder which will burn brighter and hotter than ever he could alone, but which will burn at all only when he is struck. The minister who is not willing and ready to be struck will read this book with disdainful criticism or fearful despair. For the minister who is ready to be lighted, this book is a coarse abrasive for sure fire. Scratch some members of the congregation on this book and a minister might find that there are matches there as well as kindling.

MITCHELL T. ANCKER

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THE FEARFUL CHOICE

By Philip Toynbee. Wayne State University Press. 112 pp. $2.50.

Mr. Philip Toynbee is profoundly disturbed about the prospect of nuclear war, and as profoundly moved to help his fellowmen avoid such an incomprehensible disaster. The "Fearful Choice," in Mr. Toynbee's thought is "a question of allowing the human race to survive, possibly under domination of a regime (i.e., the Soviet Russian regime) which most of us detest, or of allowing it to destroy itself in appalling and prolonged anguish."

The first part of the book consists of a paper, containing Mr. Toynbee's thesis, which he sent to some seventy-five representative Britons. He prints the replies of some of them, replies critical of his position for the most part. Here is a frank, thoughtful, sensitive facing of a situation so fraught with disaster that another way must be found, and to help find it is Mr. Toynbee's intense desire.

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